

DOCUMENT RESUME

ED 330 932

CG 023 274

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TITLE Emotional Responsiveness and Emotional Stability in
Three Religious Communities of India.
PUB DATE Jul 90
NOTE 8p.; Paper presented at the Annual Convention of the
International Council of Psychologists (48th, Tokyo,
Japan, July 14-18, 1990).
PUB TYPE Reports - Research/Technical (143) --
Speeches/Conference Papers (150)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS College Students; *Emotional Adjustment; Foreign
Countries; Higher Education; Personality Traits;
*Religion; Religious Differences
IDENTIFIERS *India

ABSTRACT

The present study investigated personality dispositions such as emotional responsiveness and emotional stability in religious communities of India. The religious ideology and particular system of religious practices of each individual may influence his personality structure. A review of the literature shows that studies available in this area have been scanty, and the findings contradictory to some extent. In this study, college students (n=300) from three religious groups (Hindu, Muslim, and Christian) were surveyed using the Adult Personality Assessment Questionnaire. The results indicated that Christians and Muslims were less emotionally responsive than Hindus. This difference may be due to the fact that Hinduism allows greater freedom of faith, and the nature and structure of Hinduism teaches open-mindedness. Emotional instability existed more among Christians and Hindus compared to Muslims, who were found to be more emotionally stable possibly due to the rigid nature of Islam, where every procedure is fixed, producing much more rigidity in followers. More research is needed, however, to confirm these findings. (LLL)

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" Emotional responsiveness and Emotional stability
in three religious communities of India".

By DR. JAI PRAKASH

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ABSTRACT

The present study was carried out to examine certain personality variables like Emotional responsiveness and Emotional stability in the three religious communities of India. The subject consisted of 300 students - 100 subjects in each group, matched in age, sex, education and S.E.S. Standardised Rohner's Personality Assessment Questionnaire was used. Analysis of results showed that Christians were more Emotionally unresponsive followed by Muslims, while Hindus exhibited higher emotional responsiveness. Similarly Emotional stability was seen poorer in christians and Hindus while higher among Muslims.

Introduction :

Religion is a significant social force in human societies. Religion means a particular system of faith and belief. It also means human acceptance of super-human controlling power specially of a personal God entitled to obedience. It is well known that the personal, domestic and social life of people is largely influenced by their religion. So far as religiosity is concerned it means a particular system of religiousness.

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The term religiosity refers to religious faith. Galloway (1914) defined it as "faith in a power beyond himself whereby he seeks to satisfy emotional needs and gain stability of life and which he expresses in acts of worship and service." Every man has his own religious values and ideals, therefore the degree of religious faith may vary from individual to individual and community to community. The religious ideology and particular system of religious practices of each individual may influence his personality structure. Jung, asserted, that religion affected the whole man and his entire psychic personality.

However, not many psychological researches have been reported on personality variables like emotional responsiveness and emotional stability in relation to religiosity. Even though attempt has been made.

Bhushan L.I.(1978) demonstrated that the 'religious' persons are significantly better adjusted in their home, health and emotional area of life. Similarly, findings reported by Mayo et al.(1970), William and Cole (1968) Wilson et al.(1968), R.P.Singh and S.Sharma (1978) suggested that religiosity depends upon the degree of emotionality. There are ample empirical evidences to indicate that highly religious individuals are less rational in their behaviour.

Emotional stability as a personality disposition refers to consistency and steadiness of one's behaviour. According to Woodward (1932) religious liberals are more emotionally mature than religious conservatives. Allport (1950) suggested that the

emotional stability of those who drifted away from the faith of their fathers, was high, though they embraced no religion. On the other hand according to the Frankl (1967) and Jung (1931) " that the religion may have positive effect on psychological well being and emotional stability of the individual".

Psychological researchs related to emotional stability are scanty and yielded contradictory results. Barton K. et al (1976) found religious people more emotionally tense and insecure than non-religious ones. In addition, Humby J.(1973) found that extrinsically religious and non-religious 'Ss' tended to be more emotional than those who were intrinsically religious.

The findings of Brown and Lowe, Bender suggest that religiosity is associated with greater personal stability and adjustment.

A review of literature clearly shows that studies available in this area have been very scanty, and the findings contradictory to some extent. In the present study an attempt has been made to investigate certain personality dispositions like Emotional responsiveness and Emotional stability in three religious communities of India.

The sample of the study consisted of 300 College students, 100 each from the three religious group (Hindu, Muslim and Christians). The sampling procedure was incidental, because due to very small no. of Muslims and Christians studying at the College level, no other sampling technique was possible.

The subjects included in each religious community were of the same sex (Male) and more or less equal in age, education and socio-economic status. Only male subjects were included in the sample due to lack of education and strict parda system in Muslim community. The age range of the subjects was 18 to 25 years.

Adult Personality Assessment Questionnaire (P A Q) originally developed and standardised by R.P.Rohner and adapted in Hindi by Dr Jai Prakash was used to assess emotional responsiveness and emotional stability dimensions of personality.

The Means and S.Ds of three religiosity groups were calculated and critical ratio was used to find out the significance of difference between the means with regards to emotional responsiveness.

The results are summarised in the table below :

<u>Groups</u>	<u>Mean</u>	<u>S.D.</u>	<u>df</u>	<u>C.Ratio</u>	<u>Significance</u>
Muslims	17.64	4.293	198	- 1.173	NS
Christians	18.29	3.547			
Christians	18.29	3.547	198	4.263	.01
Hindus	16.09	3.800			
Hindus	16.09	3.800	198	-2.709	.01
Muslims	17.64	4.293			

Table No. 1

Table No. 1 showing mean, S.D and C.R. values for the comparison of emotional responsiveness in the three religious communities.

On a comparison of means between the Christians and the Hindus highly significant difference was found at .01 level of confidence. Similarly the mean scores of the Hindu and the Muslim religiosity groups were also found to differ significantly at .01 level, but the mean scores of the Muslims and Christians did not reflect any significant difference.

The Mean and S.Ds of three religiosity groups were calculated with regard to emotional stability also. C.R. values were computed to find out the significance of difference between the two means. The analysis of results is summarised in the following table.

<u>Groups</u>	<u>Mean</u>	<u>S.D</u>	<u>df</u>	<u>C.Ratio</u>	<u>Significance</u>
Muslims	19.00	3.815	198	-4.666	.01
Christians	21.66	4.266			
Christians	21.66	4.266	198	2.561	.01
Hindus	20.1	4.360			
Hindus	20.1	4.360	198	1.92	.05
Muslims	19.0	3.815			

Table No. 2

The above table indicates that significant difference is found between the Mean scores of Muslims (19.0) and that of the Christians (21.66), the C.R. values found to be significant beyond .01 level of confidence. Similarly the difference between the mean score of the Christians (21.66) and that of the Hindus (20.1) are found to differ significantly at .01 level of confidence. Following

the same pattern the mean score of the Hindus (20.1) and that of the Muslims (19.0) are also found to differ significantly at .05 level of confidence.

Discussion :

The results of the present investigation indicates that Christians and Muslims were more emotionally unresponsive as compared to Hindus, while Hindus exhibited significantly more Emotional responsiveness. Similarly, Emotional Stability was seen poorer in Christians and Hindus, whereas Muslims indicated higher Emotional Stability.

To conclude the findings show that Christians and Muslims are less emotionally responsive, where as Hindus have higher Emotional responsiveness. This may be due to the fact that Hinduism allows greater freedom of faith. The nature and structure of Hinduism teaches open mindedness.

As far as Emotional stability dimension is concerned, the results show that emotional instability exists more among Christians and Hindus compared to Muslims. Muslims are found to be more emotionally stable. The reason behind this^{is} the rigid nature of Islam. In Islam every procedure is fixed, it indicates much more rigidity in their followers. However, more research with other factors is necessary to confirm this finding.

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